

TRUTH TELLING SYMPOSIUM REPORT

5-6 OCTOBER 2018

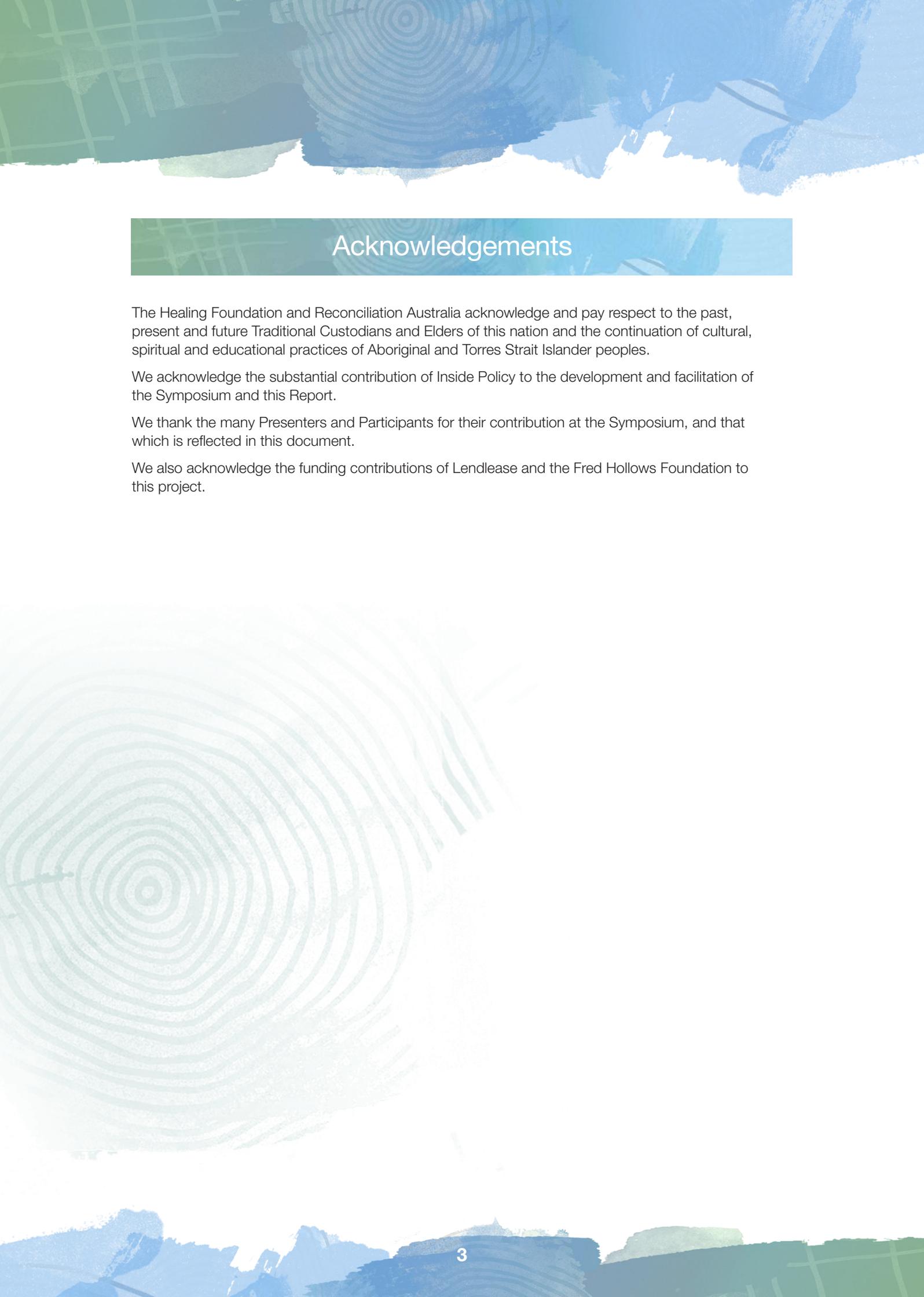
*After a shared understanding of our history,
Australia looks more harmonious. It looks more
cohesive. There is more love between people.
There is less hatred and racism. It looks safe for
our young people. It looks encouraging for our
young people and the future looks bright.*

Karlie Stewart, The Healing Foundation Youth Advisory Group



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We acknowledge the substantial contribution of Inside Policy to the development and facilitation of the Symposium and this Report.

We thank the many Presenters and Participants for their contribution at the Symposium, and that which is reflected in this document.

We also acknowledge the funding contributions of Lendlease and the Fred Hollows Foundation to this project.

Executive Summary

Reconciliation Australia's Australian Reconciliation Barometer research shows that about a third of Australians do not know or accept some fundamental aspects of our shared history, including the occurrence of mass killings, incarceration, forced removal from land and restriction of movement.

Ongoing work by The Healing Foundation has outlined the need for truth telling to address the trauma and racism faced by Aboriginal and Torres Strait Islander peoples. This trauma had its genesis in the violent early history of Australia's Frontier Wars and continued through the genocidal policies that followed, including the forced removal of children.

This lack of a shared understanding of our history is a source of ongoing trauma for many Aboriginal and Torres Strait Islander people, and a roadblock to reconciliation.

United by a shared mission to progress truth telling and promote historical acceptance, and heartened by the growing momentum for truth telling at a local, state and national level, Reconciliation Australia and The Healing Foundation brought together experts from around the country for a Truth Telling Symposium in October 2018 to discuss the ways that truth telling could support healing and reconciliation in Australia.

The Symposium aimed to ignite a specific conversation about the:

- importance of truth telling
- truths that need to be told
- different truth telling practices that might be applicable to Australia
- guiding principles for future truth telling processes.

Discussion at the Symposium was led by experts in different arenas of truth telling including Dr Marie Wilson, Commissioner of the Truth and Reconciliation Commission of Canada, and thought leaders in areas such as the arts, healing, and cultural heritage.

Approximately 60 participants shared their knowledge and experiences of truth telling to develop a fuller understanding of what truth telling should look like in the Australian context, and how individuals and communities can best be supported to safely and respectfully explore truth telling initiatives.

Delegates discussed the current environment (political and public goodwill), identified opportunities to progress truth telling and engage different stakeholders (including government, community and corporates), and explored opportunities for ongoing work, engagement, and collaboration.

If there is to be a structured national approach we have to ensure that all areas get an opportunity to participate, and design what that could look like.

Commissioner Jill Gallagher AO, Victorian Treaty Advancement Commissioner

The page features a decorative background with abstract patterns and colors. At the top, there are horizontal bands of green and blue with various textures, including a grid pattern on the left and concentric circles in the center. The bottom of the page has a similar design with blue and green bands. The text is centered in the white space between these bands.

A number of key messages emerged from Symposium discussion. Participants noted the central role of truth telling in healing and reconciliation, and its power to shape a better future. In this, young people have an important role to play. Speakers and participants alike noted the importance of local and national engagement in truth telling. Support for and commitment to truth telling from those with power and influence is critical. We must be able to embrace the multiplicity and complexity of our shared history and identity.

While there is still much work to do in understanding the magnitude of the impact of colonialism on Aboriginal and Torres Strait Islander peoples, we must always recognise this period within the context of tens of thousands of years of Aboriginal and Torres Strait Islander history.

Interest and participation in the Truth Telling Symposium demonstrated that the goodwill and expertise required to progress reconciliation and healing through truth telling exists and can be mobilised. Discussion on the day highlighted the power of truth telling – in improving relationships, but also, more practically, shaping better policies, programs and ways of working. As citizens, organisations, communities, institutions, and governments, we all have a part to play in truth telling.

Background

Aboriginal and Torres Strait Islander peoples have long called for a comprehensive process of truth telling about Australia's history that not only encompasses the periods of colonial conflict and dispossession, but also acknowledges the strength and resilience of Aboriginal and Torres Strait Islander peoples and cultures.

A number of significant commissions have been established and reports released over the last thirty years that encompass truth telling or articulate the need for the nation to develop a shared understanding of our history and its contemporary impacts. These include the Royal Commission into Aboriginal Deaths in Custody, the Bringing Them Home report, the Council for Aboriginal Reconciliation's final report, and the Referendum Council's final report.

The recommendations of these reports share a common message that there is a need to understand the truths of the past to avoid repeating the wrongs of the past. Reconciliation Australia and The Healing Foundation are unified in a call for more to be done to learn from the mistakes of the past.

Both organisations have developed resources to build a shared understanding of our history. The Healing Foundation has developed a suite of educational resources for teachers and students, including professional learning tools and classroom activities, to help promote awareness and understanding of the Stolen Generations in the next generation of Australians. Similarly, Reconciliation Australia offers a range of resources to support meaningful discussion and reconciliation initiatives in classrooms, workplaces, and the wider community.

In its 2016 *State of Reconciliation in Australia Report*, Reconciliation Australia highlighted historical acceptance as one of five interrelated dimensions that must be fulfilled in order for reconciliation to occur.

Historical acceptance means that Australians recognise, understand, and accept the wrongs of the past and the impact of these wrongs on First Peoples. It also means employing the truth to generate justice and healing, and ensure that the wrongs of the past are never repeated.

Truth telling was a major driver of a report by the Australian Institute of Health and Welfare (AIHW) and commissioned by The Healing Foundation that found that there is a direct link between the forced removal of tens of thousands of children from their families and the lived experience of Intergenerational Trauma.

Truth telling processes explore both our shared history and its impacts today to further healing and reconciliation. Processes may include official apologies, truth and reconciliation commissions, other inquiries or commissions, memorialising and public art, museums, cultural or educational healing centres and institutions, local councils, and academia, among other areas.

In Australia there is growing momentum to explore truth telling, including at a local, state and national level. Over the last few years, there has been an increase in memorials established in major cities and local areas, in the documenting of massacres that occurred around the country; local communities have come together to mark previously untold and unrecognised parts of our history, the renaming of places, while museums and cultural centres are thinking about how to better take account of our shared history.

We have also seen consideration of a national truth telling commission that could seek to uncover an honest and full understanding of colonisation, dispossession, forced removal, and trauma that Aboriginal and Torres Strait Islander people have been subjected to.



The *Uluru Statement from the Heart* called for a Makarrata Commission and many people have since contributed to this discussion at the Garma Festival and in other forums. These calls build on a considerable history of advocacy for a process of truth telling about Australian history.

It was with this context in mind that Reconciliation Australia and The Healing Foundation collaborated to hold the Truth Telling Symposium. Invites were extended with a view to capturing insights from a cross-section of relevant sectors, interest areas, and stakeholders. This cross-section included the experience of Stolen Generations members and expertise (both Indigenous and non-Indigenous) in areas including law and justice, media, the arts, health and wellbeing, public policy, youth leadership, corporate philanthropy, history, education, governance and local government, cultural heritage, the arts and constitutional reform.

A dinner was held on the eve of the Symposium to launch the event and showcase the role of the arts in recognising place and restoring. The ensuing Symposium was designed to consider three key thematic areas:

- The importance of truth telling at a national level
- Types of truth telling such as reclaiming, remembering and knowing
- Healing and truth telling.

These are discussed in more detail throughout this report.

Symposium launch dinner: Recognising place and restorying

We are meeting here on the lands of the Eora Nation. The boundaries of the Traditional Owners are not defined by the hand or the pen, but by the natural landscapes of the earth.

Yvonne Weldon, Chairperson, MLALC

Art can facilitate the conversations that we find too difficult to have, often. There's the space between our world views. But when we share an experience, when we look to an object, an installation, something, we are able to connect in that moment.

Emily McDaniel, Curator of Four Thousand Fish

The Aboriginal and Torres Strait Islander creative community is one of this country's greatest cultural attributes. They have shaped and shifted mediums such as film, music and dance within this country – and ensured that the unique cultural history of Aboriginal and Torres Strait Islander ways of doing and being have remained visible.

The Bangarra Dance Theatre's *Dark Emu* production speaks to a recent example of the truth telling potential of the arts. The production is based on Bruce Pascoe's book of the same name, which challenges the hunter-gatherer myth and explores sophisticated, millennia-old practices of Indigenous agriculture. The production demonstrates the capacity of the arts to raise awareness of past injustices and highlight the depth of knowledge present in Aboriginal and Torres Strait Islander cultures to a mass audience nationally and internationally.

The Symposium launch dinner engaged a mixture of presenters and performers who continue to challenge and inspire with stories from the Aboriginal and Torres Strait Islander community. During the evening several themes emerged, including the centrality of Aboriginal and Torres Strait Islander women and place to truth telling (in examining the context of Barangaroo as the location for the Symposium), the importance of bearing witness, and the crucial role of arts and media in re-storying and historical truth telling.

RESTORYING

John Paul Lederach, an acclaimed academic on Peacebuilding and Conflict Resolution, observed that Indigenous peoples understand that story, place, and identity are connected. Collective narrative and survival are linked. In other words, 'time' is not a commodity found in a linear sequence where the remote past and remote future are separated at the extreme ends. As Indigenous worldviews suggest, social meaning, identity, and story are linked through narrative, which connects the remote past of who we are with the remote future of how we will survive in the context of an expansive present where we share space and relationships. The space of narrative, the act linking the past with the future, to create meaning in the present, is a continuous process of restorying.

Lederach, J.P. (2005). The Moral Imagination: The Art and Soul of Building Peace

Barangaroo is named after a powerful Cammeraygal leader of the Eora Nation at the time of European colonisation. The first written account of her in 1790 described Barangaroo as being in her early forties, worldly, wise and freer of spirit than the settlers expected of a woman - at least the English women of the time.

Barangaroo Delivery Authority

Emily McDaniel, curator and artist from the Kalari Clan of the Wiradjuri Nation, spoke about *Four Thousand Fish*, a public art installation about Barangaroo that she curated as part of the Sydney Festival.

McDaniel reflected on the importance of the artwork in allowing her to "consider and define the language of memory". Central to the piece was the reclamation of Barangaroo the woman as a leader, a provider, and an environmentalist who opposed colonial expansion.

Multi-layered considerations of the holistic nature of truth telling were also present in McDaniel's presentation. *Four Thousand Fish* was described as a "story about the past ... but also a story about our future".

McDaniel concluded that:

our responsibility is to ensure that these suburbs never remain just suburbs, but people first and foremost. Reminding people that before they were a suburb or a destination, they were incredible people whose bold actions, decisions, and values challenged and influenced the course of the establishment of Australia as we know it today.

Performers and producers from ILBIJERRI Theatre Company recreated scenes from the play *Coranderrk*. ILBIJERRI is one of Australia's leading theatre companies creating innovative works by First Nations artists. Established in 1990, ILBIJERRI is the longest running First Nations theatre company in the country.



The play *Corranderk* recreates the 1881 Victorian Parliamentary Inquiry where the men and women from the Coranderrk Aboriginal Reserve fought for their right to self-determination. The play uses verbatim theatre performance to recreate the Inquiry.

This is the story of how the land at Coranderrk was won...

It was the first time us mob won something. Won something back...

This story was buried so deep in the dusty archives of Parliament House, sitting on a shelf in the ignored aeons of time, just waiting to see the light of day.

It's a story that coulda changed the course of history in Australia. A story they didn't want you to hear.

We'll remember the people of Corenderrk. Their strength and ingenuity. We remember their moment of vistory and the people who support them.

Excerpts from *Corranderk*, written by Andrea James and Giordano Nanni. Excerpts performed at the Symposium were directed by Eva Grace Mullaley and performed by Ebony McGuire and Jesse Butler

Aboriginal and Torres Strait Islander community driven arts organisations such as ILBIJERRI Theatre Company play a vital role – not only in telling hidden stories such as what happened at Coranderrk, but also in developing emerging actors, writers and directors.

We can make a good start by bearing witness [...] the simple act of listening to someone's story, and a recognition of that story as true can have a profound impact on someone's healing journey. Truth telling promotes an understanding and acceptance of the ways that past laws, practices and policies deeply affect the lives of Aboriginal and Torres Strait Islander peoples.

Richard Weston, CEO, The Healing Foundation

Opening the Truth Telling Symposium

The morning began with a smoking ceremony and the Symposium was opened by Florence Onus and Tony Hansen, members of The Healing Foundation's Stolen Generations Reference Group. Both reflected on the importance of truth telling to healing and highlighted the urgency of doing more to combat Intergenerational Trauma.

I look forward to the day when this story, my story is accepted and understood by all Australians so that we can heal individually, collectively and as a nation.

Tony Hansen, The Healing Foundation's Stolen Generations Reference Group

My story is not an isolated story, most Aboriginal and Torres Strait Islander people have their own stories of grief, trauma and pain [...] while we can't change the past, we can inform future generations.

Florence Onus, The Healing Foundation's Stolen Generations Reference Group

They welcomed the findings of the Australian Institute of Health and Welfare report *Aboriginal and Torres Strait Islander Stolen Generations and descendants: numbers, demographic characteristics and selected outcomes* commissioned by The Healing Foundation. However, Mr Hansen reminded us that it is important to remember that the data and numbers in the report are a quantification of the stories and lived experience of Stolen Generations members and their descendants, and that it is these narratives of lived experience that must be central.

We acknowledge the courage and generosity of Ms Onus, Mr Hansen, and the many Stolen Generations members who have shared their stories so that others can understand, heal, and grow.

Session 1: The truth of the matter

The importance of truth telling at a national level

Truth telling processes and mechanisms aim to increase historical acceptance in order to progress reconciliation. Truth telling processes may include official apologies, truth and reconciliation commissions, other inquiries or commissions, memorials, museums, education and healing centers. Truth telling has been utilised to address past injustices and serve as an “end-point to a history of wrongdoing” which allows relations to start anew.¹

How can we re-story our national identity to be a fuller reflection not only of past injustices inflicted on the First Australians – but also of the depth and breadth of our histories and cultures?

Professor Tom Calma AO

The first session of the Symposium aimed to explore why truth telling was important to both Aboriginal and Torres Strait Islander peoples and the broader Australian population.

¹ Cornthassel and Holder, 2008: pp.465-6.

Truth telling, social justice, and reconciliation

Professor Tom Calma drew on his experience as both the Reconciliation Australia Co-Chair and a former Aboriginal and Torres Strait Islander Social Justice Commissioner to reflect on the link between truth telling, social justice, and reconciliation. He outlined the long history of advocacy for a comprehensive process of truth telling, and encouraged broad thinking around what truth telling can be and what it can achieve.

In Australia, we've had several formal truth telling processes. These processes have been important – but we should not narrow our conception of truth telling to what can be achieved through formal inquiries and commissions [...] Truth telling can take place at interpersonal, local, state, national and international levels, and can be achieved in a range of fields and a range of mediums.

Professor Tom Calma AO

COMMISSIONS OF INQUIRY

A literature review conducted by Inside Policy highlighted a number of important considerations for formal truth telling processes to be effective and safe:

- A specific mandate and focused terms of reference are critical to the success of formal truth telling processes.
- Adequate time and resources must be dedicated to truth telling processes as these translate into the number of people that can be engaged and provide input during the process.
- Adequate support for participants and their families and communities must be provided to reduce re-traumatisation and its effects.
- It is important to make a conscious decision (early on) about what relationship any truth telling process will have with the public and press. Public forums can allow survivors to tell their story to a wide audience, but may also heighten the trauma associated with reflecting on their experiences.

Canadian Truth and Reconciliation Commission

We have so much in common in such a sad way, that perhaps we can have a lot in common in an uplifting way.

Dr Marie Wilson, Commissioner, Truth and Reconciliation Commission of Canada

Dr Marie Wilson spoke about the Truth and Reconciliation Commission (TRC) of Canada, noting the scale of the undertaking which examined the impact that the “close to 150 school establishments” has had “over so many years [...] a ripple down effect over approximately seven generations of people and the transference of those lived experiences.” Dr Wilson referred to the history of residential schools in Canada “not as a dark chapter in Canada’s history [...] but rather a ribbon of history that runs straight through it”.

Dr Wilson noted that the TRC was “Indigenous led” and independent. Its mandate did not come from political will, but from groups of survivors of residential schools “who decided that the only way they were going to get action was to take our government [...] and [...] the national churches to court”.

THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

The TRC began work in 2009 and was led by three Commissioners, only one of whom was non-Indigenous. The mandate of the Truth and Reconciliation Commission of Canada had three key parts: to research and document the history and legacy of residential schools; to educate Canada about the multi-generational impacts of residential schools, and their ties to today’s realities and challenges; and to inspire ongoing reconciliation and healing.

The Commission was given five years to undertake its activities and had a total budget of \$60 million. The Commission at the time represented 80,000 living survivors in Canada, and an estimated 150,000 children who had gone through the schools.

The Canadian TRC put forward 94 Calls to Action, many of which were specific to particular stakeholder groups (including those working in education, media, churches, and government).

One of the significant considerations that Dr Wilson introduced to the Symposium was managing the safety of participants in truth telling processes. She said, “do no harm has to be planned for” and pointed to the incorporation of cultural practice and circles of peers that supported participants in the TRC.

We [...] made it a point in everything we did [...] to have celebration and reclamation of culture.

Dr Marie Wilson, about the Truth and Reconciliation Commission of Canada



Dr Wilson discussed the importance of meaningfully engaging non-Indigenous allies and young people. She said, “young kids are smart, [...] they are capable, I think they are huge allies that we forget to call upon and I think that they can talk to their parents and others.”

If you want the public to be engaged, engage them.

Dr Marie Wilson, Commissioner, Truth and Reconciliation Commission of Canada

She spoke to empathy as a tool for engaging people – that there was a universality and humanity that emerged when people considered “what if that had happened to me, or my child?”

Dr Wilson acknowledged silence as a challenge. Throughout her presentation Dr Wilson spoke about conscious efforts made by the TRC to be “unmissable”, “unavoidable”, and “incontestable”, particularly to decision makers. Dr Wilson emphasised the importance of creating a legacy, “a live and accessible record of everything the TRC had learned.

Drawing on her experience of the TRC, Dr Wilson shared key principles for reconciliation which included that:

- the *United Nations Declaration on the Rights of Indigenous Peoples* is a framework for reconciliation (Call to Action 43, Canadian Truth and Reconciliation Commission).
- reconciliation is a process of healing relationships that requires public truth sharing, apology, commemoration and redress of past harms.
- reconciliation requires political will, joint leadership, trust building, accountability, transparency, and investment of resources.

Royal Commission into Institutional Responses to Child Sexual Abuse

Professor Helen Milroy, one of the six Commissioners appointed to the recent Royal Commission into Institutional Responses to Child Sexual Abuse, presented to the Symposium via webinar. Her presentation explored the importance of bearing witness in truth telling and her experience on the Commission.

The central theme of her presentation was the importance of knowing what has happened, to working out what is needed. She explained that truth telling is not just about telling a story, it is also about who is listening, how we listen, and where the information goes.

Professor Milroy provided an overview of the Royal Commission. She explained the roles of the Commission as being to bear witness, look at a just response, and to help build safer communities for children into the future. The work of the Commission was done through private sessions, public hearings, research and policy work.

People came to us not because they wanted compensation, but they wanted their story to contribute to a positive future for children, and a safer future for children.

Professor Helen Milroy

Professor Milroy stated that managing the safety of participants as a key consideration for truth telling processes. She discussed how “disclosure can be dangerous and consequences for those speaking up about trauma can be quite dire”. She said, “we [therefore] need to make sure that if we are going to go down a truth telling process it’s very safe for people [...] otherwise it’s not going to happen”.

Time was another consideration that Professor Milroy discussed. She provided context, noting that sometimes it can take someone a long time to come forward, and/or tell their full story; and in cases where someone wants to have something resolved, related processes (i.e. complaint, investigation, resolution, and restitution) can often take years.

ROYAL COMMISSION INTO INSTITUTIONAL RESPONSES TO CHILD SEXUAL ABUSE

The Royal Commission into institutional responses to allegations and instances of child sexual abuse and related matters was announced in 2012. Six commissioners were appointed to conduct the investigation.

The Commission was primarily conducted in three ways: personal accounts (in private sessions and in writing), public hearings, and research and policy work. The Commission heard from over 16,000 individuals, receiving over 7,000 personal stories in private sessions and more than 1,000 written accounts. Accounts were provided by survivors and their families, and relatives of those who had died.

Initially, the final report was due to be submitted on 31 December 2015. However, the vast scope of the Commission became apparent early on, leading to its extension until 15 December 2017. The Final Report of the Royal Commission provided 189 recommendations.

In discussing the impact of disclosure, she noted that there were cases where disclosure increased distress, while in other cases, it brought about a sense of relief. The Commission reported people feeling that “they mattered and their story mattered”, that they had the ability to “move forward in a healing journey”, that telling their story was “a pivotal moment that allowed change to occur”.

Continuing on this line she pointed out that “one of the problems with the current service system is we don’t look beyond the immediate and look at what’s causing some of the mental health problems, the chronic disease, the drug and alcohol use, the criminal behaviour and it comes back to significant childhood trauma”.

In discussing Intergenerational Trauma she raised the level of institutionalisation of Aboriginal and Torres Strait Islander people, pointing out that up to 416 institutions had housed removed children and that some of these had operated for over 100 years. This was wide scale institutionalisation of generations of children.

She reflected, “we have a very disrupted and disputed narrative in terms of what happened to us at the present moment, and if we don’t understand the narrative and if the narrative remains disputed then we’ll never understand magnitude, and if we don’t understand magnitude we can’t understand healing journeys”.

Bearing of witness has to allow us to understand the magnitude of what happened, if we don't understand magnitude then we can't understand what we need to do.

Professor Helen Milroy

In discussing pathways to healing and recovery she posed a number of questions: “how do we restore communities, how do we put people back in their clan groups, in their cultural groups, in their family groups [...] how do we get that restoration and community resilience, reconnection and community?”.

Professor Milroy put forward that Australia has the prosperity and the resources to make a profound difference in the healing journeys its people have to make. She pointed to the importance of language in this, stating that “if we don’t use the right language to understand magnitude then we’re missing the point [...] we’re a post-genocide population in a post-colonial society [...] and to deny that yet speak of inter-generational trauma is to put the blame at past generations of Aboriginal and Torres Strait Islander people rather than the sources of trauma”.

Bearing of witness is powerful process for an individual, community and collective [...] it makes known the atrocities in the public consciousness, it allows for a shift in attitudes and it can shape responses.

Professor Helen Milroy

Understanding is key to rebuilding and restoration, and improved programs, health, and wellbeing services such as suicide prevention programs need to be built on foundations of self-determination and community governance with a healing informed trauma aware approach.

Facilitated discussion: Why is truth telling important?

Part of truth telling is about not only changing how Australians respond and react to us, but also [...] about how we manage those things that are happening within our communities.

Dr Aden Ridgeway, Director, The Healing Foundation

Participants engaged in facilitated discussion about the importance of truth telling and four key themes emerged. These were that truth telling is important because it facilitates:

- understanding our complete national narrative
- learning from, rather than repeating the wrongs of the past
- restorying, being heard, healing, and change
- Aboriginal and Torres Strait Islander peoples owning their experiences, stories, and futures.

Understanding our complete national narrative

Australians do not hold a shared understanding of the history of colonisation in Australia and its impact. In the absence of the truth, misinformation flourishes and this in itself is damaging and retraumatising.

Conversely, truth telling contributes to collective healing. If Australians, and particularly, those in positions of power and influence, better understand the magnitude of what has occurred, then they will be better able to design and deliver appropriate services and policies to redress the impact of past injustices.

Participants noted the right that we all have to know about our complete history, including the wrongs and injustices of the past. This was seen as the key to knowing and accepting who we are as a nation.

Not repeating the wrongs of the past

Aboriginal and Torres Strait Islander peoples continue to face high levels of institutionalisation, and marginalisation. If we are to break this cycle of repetition, Australians must know and accept the historical shocks brought about by colonisation, including dispossession of culture and land, and forced removal from families. Understanding this helps us to identify how we restore and reconnect, but also avoid similarly harmful policies. Participants felt strongly that it was important for the younger generations – both Aboriginal and Torres Strait Islander people and non-Indigenous Australians – to be fully informed, so that they can be empowered to identify the impact of the past and break the cycle.

Restorying, being heard, healing, and changing

Truth telling and bearing witness were seen as important steps in healing and change. For healing and change to occur, survivors must be able to tell the stories they want to tell in the way they want to tell them. Of equal importance, is the bearing of witness to these stories. This is about ensuring these stories are heard, valued, and learnt from. Again participants noted the importance of those in positions of authority and younger generations being involved in this process.

Taking ownership

Truth telling is a mechanism which enables all Australians to own their experiences, stories, and future. Acceptance and ownership of the past must also involve repatriation of cultural goods and knowledge, and restitution of rights.

If we don't have this coherent narrative [...] a lot of our own communities don't really understand our own histories [...] it's just as important for our own mob [...] as it is for the whole nation

Professor Helen Milroy

Facilitated discussion: What truths need to be told?

[...] when Aboriginal people were able to tell the truth about their connection to country in the Gove Case, that led to land rights, it led to Mabo [...] telling the truth about Aboriginal peoples' legal connection to country was absolutely critical.

The Hon Fred Chaney AO

Participants reflected on what truths need to be uncovered and explored through processes of truth telling. They noted that truth telling processes in themselves are an act of recognition of the truth of Aboriginal and Torres Strait Islander peoples' status as First Peoples, the complex knowledge and social systems that existed pre-colonisation, and the inherent rights Aboriginal and Torres Strait Islander peoples have as a result.

What emerged from discussions was that truth telling must encompass a breadth and depth of stories about both Australia's history and its present. The truths that need to be told include:

- The positive and unknown stories, including the stories of survival and endurance of Aboriginal and Torres Strait Islander peoples
- The shocks (including colonisation, Stolen Generations, massacres, unlawful removal of remains, deaths in custody) and the ongoing, daily stressors (including the impacts of trauma, placement of children in out of home care).

Truth telling must not overlook the magnitude or size of the injustices (i.e. the shocks and the ongoing stressors), trauma and their effects on both Aboriginal and Torres Strait Islander peoples and our nation.

Session 2: Reclaiming, remembering, and knowing

The second session aimed to explore the different ways that truth telling can take place outside of large, formalised processes and mechanisms.

In particular, it considered how local organisations and advocacy can inform and drive truth telling processes, and highlighted how cultural reinvigoration and renewed cross-cultural engagement can result from these processes.

Reclaiming – repatriation

Phil Gordon, Aboriginal Heritage Project Officer at the Australian Museum and Co-Chair of the Australian Government Advisory Committee for Indigenous Repatriation, reflected on his time in museums and the changing attitudes towards repatriation and collections. He discussed the claim of ‘men of their times’ was used to justify colonial collections, or historical injustices more broadly.

Mr Gordon discussed whether these claims to historical moral relativism held up and pointed to the secrecy surrounding a lot of collections due to their unlawfulness. He highlighted the positive role of continued historical interrogation and advocacy, arguing that for many museums, it had allowed them to progress from institutions driven by colonial narratives to more contemporary models engaging community. This has revitalised collections, restoring their spiritual connections to people, community, and land, and leading to the repatriation of cultural practices such as language and ceremony tied to items within the collections.

How did museums change, decide what was happening was unacceptable? A lot of it was driven by activism – as far back as the Day of Mourning there were demands for return of remains.

Phil Gordon, Aboriginal Heritage Project Officer, Australian Museum and Co-chair, Australian Government Advisory Committee for Indigenous Repatriation

Remembering – looking to local leadership and advocacy on truth telling

Symposium participants were addressed by Aunty Sue Blacklock AM and Reverend Ivan Roberts OAM of the Friends of Myall Creek Memorial Committee.

In 1838, 28 Wirrayaraay people of the Gamilaroi nation were massacred at Myall Creek by armed stockmen. Seven of the 11 men responsible were brought to justice for their crimes. It is the only known case of convictions following a massacre of Aboriginal people in Australia.

In 2000, a memorial was dedicated to commemorating the massacre by the Friends of Myall Creek Memorial Committee. The descendants of perpetrators and victims met to erect the monument, to move towards reconciliation, and acknowledge the truth of their shared history. The memorial is state and nationally listed as a heritage site.

Aunty Sue spoke about the beginnings of the Myall Creek Memorial – a small gathering of her family and a few non-Indigenous friends; a pile of stones, red bottlebrush, and her kids dancing. She said, “from that day I felt peace.”

The process of forming the Memorial for Myall Creek as it stands today was driven by descendants of the massacre survivors, but was also joined by descendants of the perpetrators. Reverend Ivan Roberts acknowledged the Wirrayaraay people noting “their grace and generosity for allowing me to be part of, in a small way, a part of their story. And because of that, it becomes a shared story”.

There are two stories at Myall Creek, there is one of the massacre and there is one of the memorial. It is our hope that the one of the memorial will be the one that shapes the future’.

Reverend Ivan Roberts OAM, Member, Friends of Myall Creek Memorial Committee

Facilitated discussion: What are the important truth telling activities?

Following the presentations, participants considered the question, “what are the important truth telling activities?”. Responses included activities that were ‘once-off in nature’, combined with long-term, ongoing changes to embed recognition and understanding. It is interesting to note that participants did not suggest a formal national commission process (outside of formal hearings) during this exercise, but rather focussed on:

- education, including the reform of school curriculum
- the revitalisation and celebration of Aboriginal and Torres Strait Islander peoples’ practices, cultures, languages, and knowledge
- acts of recognition, including memorialisation, plaques, and renaming places
- sharing and restoring, including through arts, performance and yarning circles
- the establishment of museums, local community memorials and monuments
- formal hearings to capture stories and bear witness
- a national healing centre
- discovery, through exploring archives and other records to map massacre sites, Stolen Generations institutions and understand the magnitude of the many past wrongs
- collaborating to restore, reconcile, and heal including through local reconciliation committees, advocacy, and partnerships across the Australian community.

Session 3: Truth telling and healing

In his presentation on truth telling and healing, Dr Aden Ridgeway, a former Senator and current Director of The Healing Foundation, provided an overview of the key findings of the recent report by the Australian Institute of Health and Welfare on Aboriginal and Torres Strait Islander Stolen Generations and descendants, which was commissioned by The Healing Foundation.

The report provided an evidence base using data from the Australia Bureau of Statistics to demonstrate and quantify the disadvantage suffered by surviving Stolen Generations members and their descendants.

Dr Ridgeway raised the problem of “the great Australian silence” and spoke about how truth telling is not only about establishing a set of facts, but also about the psyche, asking people to “reinvent” the way they “think of [...] and see themselves without losing something in the process”. He noted that “how we manage those things that are happening within our communities” is part of truth telling and spoke about the need to support a strengths based approach that builds on what works in communities.

Dr Ridgeway discussed how the report highlighted the unique challenges now facing members of the Stolen Generations as they age, and emphasised the importance of ensuring aged care services are able to meet their needs.

Continuing on a theme that was present throughout the day, Dr Ridgeway acknowledged the importance of keeping young people front and centre. As 70 per cent of the Aboriginal and Torres Strait Islander population, young people are significant. He proposed that the “cornerstone of healing is trying to ensure our young people don’t inherit Intergenerational Trauma”.

Dr Ridgeway suggested that occurrences like the Captain Cook Anniversary are an opportunity for truth telling, noting that “a point in tension can often assist in helping Australians understand what they need to know about us”.

He concluded by asserting that there was little value in a single narrative: “Australia is a country of many narratives, many languages and many cultures [...] Identity should be about being able to be multiple things, not about being one over the other”.

Facilitated discussion: What principles should guide truth telling in Australia?

Truth telling is about developing a shared understanding, which can serve as the basis for us all to move forward together. At its core, truth telling must be driven by the goal of recognising rights and driving reform.

Professor Tom Calma AO

To conclude the Symposium, participants reflected on the speakers and their own discussions, to develop a list of ten principles that could frame and guide future truth telling processes.

1. The right to know our many truths: truth telling must encompass both past and contemporary injustices, empower multiple narratives, and embrace complexity.
2. Safety is paramount: time and effort must be put into creating safe spaces for truth telling. This includes ensuring truth telling is conducted in a culturally safe manner.
3. Aboriginal and Torres Strait Islander recognition and control: Aboriginal and Torres Strait Islander people and communities must lead the design of truth telling processes and the narrative that they create, including how engagement in truth telling occurs, the stories that are told, and the records that are kept.
4. Listen, bear witness and record: audiences to formal truth telling processes must be receptive, that is, able to listen and accept the truths that are shared. Accurate records must be kept and Aboriginal and Torres Strait Islander people must retain ownership of records relating to their personal stories.
5. Build off key documents of truth: truth telling must be informed by the work that has already been done, in particular, the *United Nations Declaration of the Rights of Indigenous Peoples* and the *Uluru Statement from the Heart*.
6. Inclusivity and reciprocity: non-Indigenous Australians, including recent migrants, have an important role to play in truth telling.
7. Time sensitivity: balancing the sense of urgency to tell the truth with allowing time for participation of many in what can be difficult processes.
8. Responsibility, action, and accountability: truth telling must involve responsibility and action for ensuring that past injustices are not repeated. Resources are required and there must be accountability for outcomes.
9. Healing, justice, and nation building: acknowledging that truth telling is an uncomfortable process, that the process is not about shame or guilt, but about driving positive change and acceptance.
10. Truth telling is a gift: truth telling benefits the whole nation, and communities must be supported to tell the stories they want to tell in the ways they want to tell them.

If we are going to walk alongside each other, we need to understand our histories, we need to understand what made us as human beings, what has happened in our communities. [... We need to] hear each other.

Ms Sally Scales

Closing statement

The Truth Telling Symposium brought together 60 experts, leaders, and key stakeholders from a range of sectors and locations. Interest and participation in the event demonstrated that the goodwill and expertise required to progress reconciliation and healing through truth telling exists and can be mobilised.

Discussion on the day highlighted that the truth and truth telling are not linear – what happened in the past continues to shape the experiences of both Aboriginal and Torres Strait Islander and non-Indigenous Australians. Truth telling is an important exercise, not only in improving relationships, but also, more practically, shaping better policies, programs and ways of working. Truth telling promotes understanding of the ways in which Intergenerational Trauma and the disadvantage experienced today are inextricably linked.

Truth telling is happening and will continue to happen in Australia. Current social goodwill and grassroots momentum in support of truth telling present an important opportunity to create a shared national narrative and identity. As citizens, organisations, communities, institutions, and government, we all have a part to play in truth telling.

Reconciliation Australia and The Healing Foundation will continue to work together to identify culturally safe and informed mechanisms to support truth telling and historical acceptance.



SYMPOSIUM LAUNCH AND DINNER

Truth Telling Through the Arts

MONDAY, 8 OCTOBER 2018
17:30 – 21:00

17:30

DRINKS AND CANAPÉS

17:50 – 18:00

WELCOME TO COUNTRY

Yvonne Weldon

18:00 – 18:15

WELCOME AND ACKNOWLEDGEMENTS

Richard Weston and Karen Mundine

18:15 – 18:40

NETWORKING

18:40 – 19:10

FOUR THOUSAND FISH – BARANGAROO

Emily McDaniel

19:10

DINNER IS SERVED

19:50

PERFORMANCE – EXCERPT FROM THE PLAY *CORRANDERK*

ILBIJERRI Theatre Company

20:20

DESSERT IS SERVED

20:50 – 21:00

CLOSING REMARKS



ABOUT THE PRESENTERS



Richard Weston

Richard Weston is a descendant of the Meriam people of the Torres Strait. He has worked in Aboriginal and Torres Strait Islander affairs for more than 20 years, 14 of these in Indigenous controlled health services in Far West New South Wales and Queensland.

As CEO of the Healing Foundation since September 2010 Richard has overseen the strategic development of the organisation, which has supported more than 135 culturally strong, community led Indigenous healing projects around Australia.

Richard is a member of the National Health Leadership Forum and the Close the Gap Working Group. He is also an advisory committee member for the National Empowerment Project and the Aboriginal and Torres Strait Islander Suicide Prevention Evaluation Project.



Karen Mundine

Karen Mundine is from the Bundjalung Nation of northern NSW. Karen is the CEO of Reconciliation Australia, and brings to the role more than 20 years' experience leading community engagement, public advocacy, communications and social marketing campaigns. Over the course of her career she has been instrumental in some of Australia's watershed national events including the Apology to the Stolen Generations, Centenary of Federation commemorations, Corroboree 2000 and the 1997 Australian Reconciliation Convention.



Emily McDaniel

Emily McDaniel is an independent curator, writer and educator from the Kalari Clan of the Wiradjuri nation in central New South Wales. In 2015 she curated the first public art commission for Sydney's Barangaroo precinct, the project was the result of a collaboration between artists Esme Timbery and Jonathan Jones. She continues to engage with the site by curating and producing temporary and permanent public art projects that activate the site and acknowledge its rich Indigenous history. In January 2018, she launched the world premiere of *Four Thousand Fish*, a site-specific, large-scale art project for Sydney Festival.

ILBIJERRI Theatre Company

ILBIJERRI is one of Australia's leading theatre companies creating innovative works by First Nations artists. Our productions have toured to critical acclaim across Australia and the world. We challenge and excite our audiences with contemporary stories about what it means to be Indigenous in Australia today. Established in 1990, ILBIJERRI is the longest running First Nations theatre company in the country. Our creative processes aim to support First Nations artists and communities to have a powerful voice in determining the future of Australia.

Corranderk

Corranderk is about what might have been. It recreates an 1881 Victorian Parliamentary Inquiry where the men and women of the Corranderk Aboriginal Reserve went head-to-head with the Aboriginal Protection Board. Their goal was both simple and revolutionary: to be allowed to continue the brilliant experiment in self-determination they had pioneered for themselves on the scrap of country left to them.

Corranderk pays tribute to the resilience and adaptability of a people who rose to the challenge despite the odds, appropriating the power of the written word to make their own voices ring loud and clear.

Writers **Andrea James & Giordano Nanni** | Director **Eva Grace Mullaley** | Performers **Jesse Butler & Ebony McGuire**

ILBIJERRI would like to thank Aunty Joy Murphy and the descendants of William Barak and Corranderk for allowing us to tell their story.

Appendix B – Truth Telling Symposium program

TRUTH TELLING SYMPOSIUM

TUESDAY, 9 OCTOBER 2018
07:45 – 16:30

Smoking ceremony

07:45 – 08:20

Registration

08:20 – 08:40

WELCOME

08:45 – 09:15

Welcome to Country

Welcome

Natalie Walker

Opening the event

Florence Onus and Tony Hansen

The Healing Foundation Stolen Generations Reference Group

SESSION 1: THE TRUTH OF THE MATTER

09:15 – 12:00

Truth Telling, Social Justice and Reconciliation

Professor Tom Calma AO

Canadian Truth and Reconciliation Commission

Dr Marie Wilson

Royal Commission into Institutional Responses to Child Sexual Abuse

Professor Helen Milroy

Break 10:35 – 10:50

Panel Q & A

Professor Calma AO, Dr Wilson, and Professor Milroy

Facilitated discussion

Natalie Walker

Lunch 12:00 – 12:45

SESSION 2: RECLAIMING, REMEMBERING AND KNOWING

12:45 – 14:05

Reclaiming – Repatriation

Phil Gordon

Remembering – Looking to local leadership and advocacy on truth telling

Aunty Sue Blacklock AM and Rev Ivan Roberts OAM

Friends of Myall Creek Association

Facilitated discussion

Natalie Walker

Break 14:05 – 14:20

SESSION 3: TRUTH TELLING

14:20 – 16:30

Truth Telling and Healing

Dr Aden Ridgeway

Facilitated discussion

Natalie Walker

Summary and close

Natalie Walker

ABOUT THE FACILITATOR



Natalie Walker

Natalie Walker is the founder and managing director of Inside Policy. Natalie has over 16 years of experience working in and with the corporate, small business, government and not-for-profit sectors on various social and economic policy. Natalie was the founding CEO of Supply Nation and has experience working as project manager in KPMG's Health & Human Services Practice, an advisor to the Aboriginal & Torres Strait Islander Social Justice Commissioner at the Australian Human Rights Commission, and in various policy and program management roles in Queensland Government Department of Communities.

ABOUT THE SPEAKERS

THE HEALING FOUNDATION STOLEN GENERATIONS REFERENCE GROUP



Florence Onus

Florence Onus is a descendant of the Birri-Gubba and Kairi/Bidjara clans of Queensland and is a Stolen Generations member. Recently, Florence has been working in the education sector, providing support to Aboriginal and Torres Strait Islander students, cultural training to staff, and undertaking community engagement at James Cook University. Florence lectures to students studying social sciences at tertiary, secondary and primary levels on the impacts of past policy on Indigenous people, with a focus on the Stolen Generations. Florence is establishing a healing centre in Townsville and is a member of The Healing Foundation's Stolen Generations Reference Group. Florence is a keen advocate for social justice and helps young Aboriginal and Torres Strait Islander mothers who have had their children removed through current child protection policies.



Tony Hansen

Tony Hansen is an Aboriginal man with tribal links to the Great Southern region and the Great Southern Noongar and Wagyl Kaip tribal boundaries. He also has connections to the South-West Boojarah tribal boundaries around Busselton, in Western Australia's Margaret River and Manjimup region. Tony is a member of The Healing Foundation's Stolen Generations Reference Group.

After being forcibly removed from his family as a child, Tony was placed into long-term care at the Marribank Mission, formally known as Carrolup Mission, for 15 years. Many years later, Tony was able to reconnect with his family, and he now values the opportunity to be a voice of Stolen Generations survivors.



Professor Tom Calma AO

Professor Tom Calma is Co-Chair of Reconciliation Australia, an Aboriginal elder from the Kungarakan tribal group, and a member of the Iwaidja tribal group in the NT. Currently the National Coordinator for Tackling Indigenous Smoking and Chancellor of the University of Canberra, Professor Calma previously served as the Aboriginal and Torres Strait Islander Social Justice Commissioner and the Race Discrimination Commissioner. Professor Calma has a special interest in Indigenous education, employment and training programs.



Dr Marie Wilson

Marie Wilson, a Commissioner of the historic Truth and Reconciliation Commission of Canada (2009-2015), has been an award-winning journalist, trainer, federal and territorial executive manager, teacher, lecturer, and consultant. She has served as 2016 Professor of Practice at McGill University's Institute for Study of International Development, and a Mentor for the Pierre Elliot Trudeau Foundation. Dr Wilson currently sits on the Board of Directors of the Canadian Broadcasting Corporation and the Rideau Hall Foundation. As a prominent public speaker throughout Canada and internationally, she brings acknowledged expertise on the successes and challenges of advancing reconciliation. Dr Wilson holds honorary degrees from six Canadian universities, and in addition to several professional awards, is the recipient of the Order of the Northwest Territories, the Order of Canada, and the Meritorious Service Cross.



Professor Helen Milroy

Born and raised in Perth, Professor Helen Milroy is a proud descendant of the Palyku people of Western Australia. With her extensive experience in health care and child and adolescent psychiatry, she is uniquely placed to discuss the challenges facing young Aboriginal and Torres Strait Islanders dealing with the effects of Stolen Generations policies and practices. Helen has been on state and national mental health advisory committees and boards with a particular focus on the wellbeing of children. She recently served as a Commissioner on the Royal Commission into Institutionalised Responses to Child Sexual Abuse.



Phil Gordon

Phil Gordon is the Manager of Indigenous Repatriation at the Australian Museum. In this role Phil works with Aboriginal communities to support cultural centres and keeping places, and the repatriation of Aboriginal human remains and other significant cultural property. Phil also provides advice to various government agencies on cultural heritage issues and policy development. Phil has a diverse range of experience with a range of agencies including Visions of Australia, as Chair of the NSW Museums Committee, as a member of the Heritage Collections Council, and as a member of the Federal Committee for the Return of Indigenous Cultural Property.

FRIENDS OF MYALL CREEK



Aunty Sue Blacklock AM

Aunty Sue Blacklock is an Elder of the Nucoorilma people from Tingha, part of the Gomeroi nation. Aunty Sue played an integral role in the establishment of the Myall Creek Memorial, now heritage listed, which has been visited by thousands of people since it was opened in June 2000.

Aunty Sue is the Chair of Winangay, a small, not-for-profit Aboriginal controlled non-government organisation which has developed a new culturally appropriate resource tool to assess and support Aboriginal kinship carers. Winangay helps carers to improve outcomes for the children in their care and strengthen their sense of cultural identity. Aunty Sue is devoted to reducing the number of Aboriginal children and young people removed from their families and communities and in 2014 was appointed as the Australian Centre for Child Protection's first Ambassador for Children.

In 2016, Aunty Sue was appointed to the Member (AM) of the Order of Australia in recognition of her significant service to the Aboriginal community through advocacy roles for improved child welfare, kinship care and cultural identity.



Reverend Ivan Roberts OAM

Reverend Ivan Roberts is the non-Indigenous Co-Chairperson of the Friends of Myall Creek Memorial, custodians for the national and state heritage listed memorial commemorating the dreadful 1838 massacre of Aboriginal people in northern NSW. The Memorial has become a symbol attesting to the terrible frontier violence that occurred across the continent during the nation's development.

Ivan is also a Uniting Church minister and until recently was Resource Worker for the Uniting Aboriginal and Islander Christian Congress (UAICC). The UAICC is an autonomous body within the Uniting Church charged with responsibility for ministry to its own peoples. Ivan was responsible for networking with Aboriginal communities across NSW and the ACT, and providing advocacy within the Uniting Church and wider community on reconciliation and justice issues critical to First Peoples.



Dr Aden Ridgeway

Aden Ridgeway, a proud Gumbayngirr man, is the first Indigenous person to be elected as a Parliamentary Leader when he held the position of Deputy Leader for the Australian Democrats during 2001-02.

He is currently a partner at consultancy firm Cox Inall Ridgeway, a specialist Indigenous consultancy service. Aden is the past Chair of Bangarra Dance Theatre and the NSW Reparations Repayments Scheme Panel. He is currently the Patron of the Centre for Aboriginal Independence and Enterprise and the Saltwater Freshwater Festival.



Appendix C – Truth Telling Symposium Launch and Dinner attendees and Truth Telling Symposium participants

Name	Organisation
Jaki Adams-Barton (Symposium only)	The Fred Hollows Foundation
Rachel Ardler (Symposium only)	Healing and Reparations Directorate, Aboriginal Affairs (NSW Govt)
Professor Larissa Behrendt (Launch only)	University of Technology Sydney
Dr Fabri Blacklock (Symposium only)	University of New South Wales
Laura Blacklock	Friends of Myall Creek Association
Aunty Sue Blacklock AM	Friends of Myall Creek Association
Cath Brokenborough	Lendlease Australian Indigenous Leadership Centre
Candice Butler (Symposium only)	Queensland Aboriginal and Torres Strait Islander Child Protection Peak
Jesse Butler (Launch only)	ILBIJERRI Theatre Company
Julie Buxton	Independent
Professor Tom Calma AO	Reconciliation Australia
The Hon Fred Chaney AO (Symposium only)	Reconciliation Western Australia
Professor Lindon Coombes	University of Technology Sydney
Geoff Cooper	The Healing Foundation's Stolen Generations Reference Group
Dr Jennifer Debenham	University of Newcastle
Tanya Denning-Orman	NITV
Michelle Deshong (Launch only)	Australian Indigenous Governance Institute
Nick Devereaux (Symposium only)	Australian Human Rights Commission
Libby Ferrari	BHP Billiton
Eugenia Flynn	Independent
Commissioner Jill Gallagher AO	Victorian Treaty Advancement Commission
Phillip Gordon (Symposium only)	The Australian Museum Advisory Committee for Indigenous Repatriation
Sean Gordon (Symposium only)	Uphold and Recognise
Christine Grant	Advisory Committee for Indigenous Repatriation
Ian Hamm	The Healing Foundation's Stolen Generations Reference Group
Meath Hammond	BHP Billiton
Tony Hansen	The Healing Foundation's Stolen Generations Reference Group
Leonard Hill (Symposium only)	Australian Institute of Aboriginal and Torres Strait Islander Studies
Dr Jackie Huggins AM	National Congress of Australia's First Peoples
Bill Lawson AM	Reconciliation Australia
Stephen Mam	Statement from the Heart Working Group
Thomas Mayor (Symposium only)	1 Voice Uluru: Maritime Union of Australia
Emily McDaniel (Launch only)	Independent

Name	Organisation
Ebony McGuire (Launch only)	ILBIJERRI Theatre Company
Steve Miller (Symposium only)	Museums and Galleries of New South Wales
Professor Helen Milroy (Symposium only)	Royal Commission into Institutional Response to Child Sexual Abuse
Janine Mohamed	Congress of Aboriginal and Torres Strait Islander Nurses and Midwives National Health Leadership Forum
Eva Grace Mullalley (Launch only)	ILBIJERRI Theatre Company
Karen Mundine	Reconciliation Australia
Djapirri Mununggirritj	Reconciliation Australia
Mayor David O'Loughlin	Australian Local Government Association
Collette O'Neill	Victorian Treaty Advancement Commission
Florence Onus (Symposium only)	The Healing Foundation's Stolen Generations Reference Group
Kirstie Parker (Symposium only)	Reconciliation Australia
Dean Parkin (Symposium only)	Uphold and Recognise
Rachel Perkins (Symposium only)	Uphold and Recognise
Fiona Petersen	The Healing Foundation
Professor Gregory Phillips	ABSTARR Consulting
Charles Prouse	Lendlease
Aden Ridgeway	The Healing Foundation
Reverend Ivan Roberts OAM	Friends of Myall Creek Association
Sally Scales	APY Lands Executive Board
Karlie Stewart	The Healing Foundation Youth Advisory Group
Ann Weldon (Launch only)	Metropolitan Local Aboriginal Land Council
Yvonne Weldon (Launch only)	Metropolitan Local Aboriginal Land Council
Richard Weston	The Healing Foundation
Dr Marie Wilson	Truth and Reconciliation Commission of Canada
David Wragge	The Healing Foundation's Stolen Generations Reference Group
Paul Wright (Launch only)	ANTaR



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